

which I may enter, and still be enabled to do something for the glory of my Lord in my declining years. I shall try still to wear the harness and to help in the great work."

Those are the words of a man who at the age of sixty-six laid down his charge because he felt that it was his duty, and laid it down without having the remotest idea of what the future had in store for him. They are brave words, full of faith and hope. His faith was rewarded and his prayer was answered. The Lord sent him from that pastorate to the largest ministry of his life. He became the pastor of the whole of Concord Presbytery. Whenever a church became vacant Dr. Wharey was invited to supply it until a permanent pastor could be secured. In this way he supplied the churches at Salisbury, Statesville, Hickory, Davidson, and other places, for months at a time. There was never a Sunday in which he did not have one or more invitations to preach, and he always preached with his old-time power. I believe that these last four years were the happier years of his life. He loved to preach. And the Master let him work to the very last. He preached in Hickory, N. C., Sunday, November 28; on Wednesday morning, December 1, he went home to the Father's home.

"PRESBYTERIANISM DRYING UP."

By Rev. R. C. Reed, D. D.

Such is the caption of an editorial in the News and Courier of Charleston, S. C., bearing date November 22. It was inspired by a statement which the editor heard in a sermon preached the day before in the First Presbyterian church of Charleston, by Rev. S. C. Caldwell, D. D., the worthy pastor of the Edisto Island Presbyterian church, and the chairman of Home Missions in Charleston Presbytery. The statement was that "two hundred years ago two-thirds of the inhabitants of South Carolina, or 62 2-3 per cent. were Presbyterians; today the Presbyterians can claim only about five and one-half per cent!" This certainly sounds like "drying up", and one is tempted to try to imagine how much of a minus quantity the Presbyterians will be, two centuries hence.

The editorial in the News and Courier of November 23 was headed "The Heathen at Home." This was inspired by a statement which an Episcopal preacher made. He went Dr. Caldwell one better and said, "Whereas according to one of the old censuses, about forty-five per cent. of the total population of South Carolina two hundreds years ago was Episcopalian, only about one and one-half per cent. is identified with that Church now." This looks as if the Episcopalians would get there first.

But put these two statements side by side, and see what a mathematical puzzle they make. These two denominations comprised the total population and had seven per cent to spare. They could well afford to do some drying up.

In Dr. Howe's History of the Presbyterian Church in South Carolina we find a document, dated June 1, 1710, which contains a census of the different religious bodies of the Province. According to this census, the Episcopalians numbered 42.5 per cent; the Presbyterians, "including those French who retain their own

discipline," forty-five per cent.; the Anabaptists, ten per cent, and the Quakers, 2.5 per cent.

These figures are to be preferred to those given by Dr. Caldwell and the Episcopal brother. For one thing they square better with modern rules of arithmetic; and for another thing they make room for Baptists and Quakers. Still this census needs revising in the light of subsequent history. It turns out that there was no propriety in classifying the French as Presbyterians. While the Huguenots had a Presbyterian form of government, the colonies that settled in South Carolina, not only never became a part of organic Presbyterianism, but they did not affiliate closely with the Presbyterians. They brought their pastors along with them, who preached to them in French; their worship was liturgical, and their affiliations were with the Episcopalians. When their French pastors died, all their churches, with one exception, were absorbed by the Episcopal Church. Cut out the French Huguenots, and you reduce the Presbyterians by half.

Another defect about the above census is that it takes no note of Congregationalists. These also are classed as Presbyterians. There was the church at Dorchester, about twenty miles from Charleston, which had come down in a body from Dorchester, Mass., bringing its pastor, Joseph Lord, with it. This church was as purely Congregational, or Independent, as any which it left behind in New England. It picked up about the middle of the eighteenth century and went over to Midway, Ga., where it has continued Independent to this day if it has continued at all. Yet this church is included in the census as Presbyterian. Moreover, there was a church in Charleston made up of a mixture of Congregationalists and Presbyterians. Sometimes it went by the name of Presbyterian, sometimes by the name of Independent, later known as the Circular Church. This church is counted in to swell the percentage of Presbyterians. It divided in 1730, and the Presbyterians, numbering only twelve families, formed the old Scotch Presbyterian church. Take out all the Congregationalists that were mixed up with the Presbyterians two hundred years ago, and you cut the Presbyterian percentage in half again.

After separating the French and Congregationalists from the Presbyterians, there was still considerable dross left. The document in Dr. Howe's history, containing this census of the religious bodies, states that there were in the Province "five congregations of British Presbyterians." These congregations included not only the Congregationalists referred to, but also quite a number of Puritans direct from Great Britain. Wherever these British Puritans settled outside of New England, they were called Presbyterians, and even those in Connecticut in the literature of an earlier day were frequently called Presbyterians. But British Presbyterianism, or more strictly speaking, English Puritan Presbyterianism, was a very poor article. It was not born and bred in the bone; it was manufactured by the Westminster Assembly, legalized by the Parliament, and erected into the Established Church of England. It went to pieces on the restoration of the Stuarts, and had an inglorious history in England for the next hundred and fifty years, by which time it was about "dried up." That portion of it transported